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structure, gives to the English language a value for discipline which is unequalled in any other language. In the parsing of an English sentence, one must look at the form and then by an act of reflection he must think himself into the heart of the thought, which is in English revealed by the entire sentence only, as a unit of expression, since the whole is not known until the sentence is done. We cannot over-estimate the logical value of the study of English parsing and analysis. This is not so easy as it may seem. Of all the languages that I have studied, the English is the most difficult that I have yet tried to understand or to teach.

Dr. JULIUS GOEBEL (Johns Hopkins University) then read a small part of a paper on

10. "Poetry in the Chronicle of Limburg (1347-1398)," of which the following is an abstract:

The Chronicle of Limburg is one of the most important documents for the knowledge of German literature in the fourteenth century. Not only containing numerous accounts of events which are of great value for the local history of the city and the bordering principalities, but also giving very interesting descriptions of the costumes, the manners and customs of the fourteenth century, of music and painting, and above all, preserving many songs of that period, the chronicle must have very early enjoyed great popularity. Although printed several times in later centuries and highly recommended as an object for scientific investigation by Lessing and Herder, a critical edition of the chronicle upon which such an investigation could have been based has, however, been wanting until recently. The careful researches of Arthur Wyss and his excellent edition in the *Mon. Germ. Hist.* (IV, 1) have finally removed this difficulty and an inquiry into the nature of the poetry contained in the chronicle is now made possible. The principal aim of such an investigation will be to determine the relation of the songs in the *Limburger Chronik* to the "Minne- und Meistersang" and perhaps reach a conclusion as to the antiquity of German "Volkspoesie," which has recently been questioned by Willmanns (*Leben Walther's*, p. 16 ff.).

The Chronicle of Limburg belongs to that class of historical literature which began to develop at the close of the thirteenth century and was chiefly written by ecclesiastics either for homiletical purposes or for the sake of satisfying the historical interest, which at that time gradually awakened in Germany. Mostly written in prose, these documents are of great interest for the history of the development of German prose literature. The author of our chronicle, as A. Wyss has proved, also belonged to the clergy, but he is remarkably free from theological motives in his work. Possessing the scholastic learning of the time, his love for music and poetry and his apparent intimate knowledge of the technical rules of the latter seem to indicate that he stood in some relation to one of the *Meistersinger*-schools, probably to that of Mainz. His own assured attempts at poetry in the Chronicle, however, show that he himself cannot be the composer of those songs to which he attributes such great popularity.

The poetry found distributed throughout the Chronicle may be

classified under three heads: that showing the decline of "Minne-Poesie;" religious hymns; popular songs. To the first class belongs but a single poem, by Herr Reinhard von Westerburg, who appears among the attendants of the emperor Ludwig von Baiern. His reputation as a poet and as a ready wit is evident from a certain poem found in a MS. of the fifteenth century (cf. *Zeitschr. f. D. A.* 13, 366 ff.). The story related by Tileman, the author of the Chronicle, is entirely in accord with this evidence. Reinhard's poem preserved in the Chronicle is of special interest in that it represents the final dissolution of Minne-Poesie; it was doubtless this characteristic of the poem, most clearly detected in a direct ridicule of his lady and her love, that led to its preservation in the Chronicle.

The religious hymns here found belong to the songs of the Flagellants. The rise of the Flagellants was incident to a religious movement closely related to the event of the Black Death, and these poems represent their fanatic-religious first stage rather than their later socialistic tendencies.

Owing to the lateness of the hour, Professor CALVIN THOMAS (University of Michigan), who was to follow with a paper on

11. "The Methods of Wilhelm Scherer as a Critic of Faust,"

declined to read, but gave, in a few happy remarks, some of the principal points touched upon in his written communication, which is printed here in full.*

The paper by Professor A. MARSHALL ELLIOTT (Johns Hopkins University).

12. "Speech Mixture in French Canada,"

was omitted for lack of time. The introductory chapter to this study: "Indian and French Speech Mixture in the Province of Quebec" is here given.†

A short discussion followed as to the place of holding the next Convention, and on a call from the Chair for a standing vote, it was found that a majority were in favor of Philadelphia. On motion of Professor Calvin Thomas (University of Michigan), a vote of thanks to the authorities of the Johns Hopkins University for the use of their Assembly Rooms and to all those who had promoted the comfort and pleasure of the members while in the city, especially to the President and graduate Students of the University and to Mr. D. L. Bartlett, was passed by the Convention, and the Society adjourned to meet in Philadelphia during the Christmas holidays of 1887.

In the afternoon, about one hundred persons joined in the Excursion to Washington, where they spent the night and visited, the following day, the Capital, the National Museum, Corchran's Art Gallery, and other objects of interest at the Capital.

*Cf. *TRANSACTIONS*, pp. 92-106 for paper in full.

†Cf. *TRANSACTIONS*, p. 158.